against God's expressed will, so (imagined the Puritans of the seventeenth century) they were fulfilling the desire of God when they fought against arbitrary government. Elijah's reproof of tyranny on the part of Ahab applied no less (they considered) to the unconstitutional attempts of Charles I. They read an indictment of the Star Chamber in the ratiocinations of Amos, and found that Ship Money was condemned implicitly in the episode of Naboth's vineyard. The Bible, moreover, was in diametrical opposition to the idea of the Divine descent of kings, which was one of the basic principles of primitive absolutism.

Hence the Hebraic conception of the tripartite agreement between God, His people, and the ruler, a breach of which might forfeit the latter's throne, lay at the basis of the reaffirmation of Constitutional Government in England, which was the final outcome of the great cataclysm of the seventeenth century. This, in turn, was taken over by the fathers of the American Revolution. It was Hebraic mortar (in Lecky's famous phrase) that cemented the foundations of the Republic; and not without reason did the first seal it adopted depict the overthrow of Pharaoh in the Red Sea, with the motto : "Rebellion to Tyrants is obedience to God." A few years later this same conception was adopted to some extent (though with a different philosophical background) in France. Imitated in the course of the nineteenth century in almost every other country of the western world, it is thus intimately connected with the conception

of Constitutional Government such as we knew it until yesterday.

The literary influence of the Hebrew scriptures has been vast. In a score of European languages, the Bible